government. Professor Rhys Davis, in his *Buddhistic India,* says: "The administrative and judicial business of the clan was carried out in public assembly in which young and old were alike present in their common moot-hall at Kapilavastu. A single chief, how and for what period chosen we do not know, was elected as office-holder presiding over the sessions and, if no sessions were sitting, over the state. He bore the title of Raja, which must have meant something like the Roman consul or the Greek archon. The earliest Buddhist records reveal the survival, side by side with different grades of monarchy, of republics with either complete or modified independence.[5]' Even as late as the time of Alexander's invasion, popular institutions flourished in the numerous principalities of the Punjab. A succession of brilliant rulers —Chandragupta Maurya, his grandson, Asoka the Great, and others till well after the seventh century A.D. left marks of great administration and compelled the admiration of foreign travellers. In Bengal, according to a Sanskrit work called *Manjusri Mulkalpa,)* a republic existed after King Sasanka for some time. The famous Bengali king, Gopal, was an elected monarch, and even before him a popular Sudra leader was elected King and ruled for seventeen years; this incidentally shows that caste could not have been so rigid even in the eighth century. In South India the Cholas adopted the village community as the unit of government.

But these systems of government came to an end with the successive waves of invasion in the twelfth century. There followed incessant struggles between the Hindu rulers and the Mohammedan dynasties, till large tracts of the country passed under the sway of the Mogul house of Timur. At the close of the reign of Aurungzeb, decay and corruption set in. The rise of the Mahratta power under Shivaji and of the Sikhs were interludes in the story of decline, and provided some interesting new examples of government, but they could not resist the power from the West.

But out of the wreck of independent India some good things have come. Not the whole of princely India is decadent and beastly. It is good to be able to refer to *some* more or less progressive states, such as those in South India, Travancore and Cochin and Mysore. (One may add Gwalior and Baroda and perhaps Bhavnagar.) Travancore has opened temples to the Untouchables and has a higher degree of

literacy than many other parts of